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AMERICAN COLONIZATION SOCIETY.

THERE is a long and very well written article, with the above title, in the last number of the North American Review, which does honor alike to the intelligence and benevolent feelings of the Author. The extracts which we now present to our readers are less numerous and copious than we could wish to make, but many, doubtless, have already perused the entire article in the Review, and much which we omit is historical, and though important, not new to those who are familiarly acquainted with the Repository and the Annual Reports of the Society. The selections made by us, will be found worthy of a very attentive perusal, and we trust will induce hundreds whose attention has not been attracted to this Article, to examine and consider the statements and arguments of the writer.

Colonization in Canada and Hayti, compared with Colonization in Liberia.

The plan of colonization in Canada is the only one of this class, which has assumed character enough to make it a subject of argument. The attention of some of the free blacks was first turned towards this quarter, in consequence of measures adopted a few years since by the State of Ohio, for the exclusion of that class from its territory. The laws which were passed for this purpose took effect in June, 1829; and the colony established in consequence, commenced its operations early in the ensuing season. It consisted originally of about two hundred persons, who purchased land from the Canada company, at Wilberforce, U. C. The number of settlers is now between one and two hundred, most of whom emigrated during the first year. Some hundred acres of land have been partially cleared, and several log houses erected in the settlement. Now, as to what the actual

condition of this establishment may be at present, our only means of information have already been before the public. An agent of the emigrants visited the United States some months since, for the purpose of soliciting aid in its behalf, on the strength of a certificate from a respectable authority, that the colony was, at that date,—about a year since,—‘from circumstances beyond its control, in a state of great suffering.’ It also appears, more recently, that as many as two thousand colored emigrants from the States have, within about two years, transiently lodged at the Wilberforce settlement, and subsequently left it for other parts of Canada. But, without reference to the history of the colony, it is sufficient to observe, that its means of doing good, like its prospect of enjoying comfort, situated as it is, are necessarily both limited and precarious. The bearing it might have in time of war, in case of becoming prosperous and populous, is a consideration which concerns this country, more, perhaps, than itself. The light in which it is at least *liable* to be regarded at all times by the government which now suffers it to exist, may be inferred from the tenor of certain resolutions adopted by the House of Assembly of Upper Canada, about two years since. The following is the first of the series.

‘*Resolved*, That this House has great cause of alarm, for the peace and security of the inhabitants of the western parts of this Province, by reason of the rumored intention, *on the part of the Canada Company*, of introducing large bodies of negro settlers into this province.’

The second resolution is a more special stricture upon the management of the Company. The third recognizes the importance to the Province of encouraging all proper emigration.—The fifth expresses a fear of the evils which must arise from the project under discussion. The fourth is more deserving of notice than either of the others.

‘*Resolved*, That although this House has long observed, without uneasiness, that fugitive slaves of color do occasionally escape into this Province; and, recognizing the law of nature which says, that “the fugitive shall not be delivered up to his pursuers,” this House is still unwilling to shut the door against the outcast; yet the introduction of a mass of black population, likely to continue without limitation, is a matter so dangerous to the peace and

comfort of the inhabitants, that it now becomes necessary to prevent or check, by some prudent restrictions, this threatening evil.'

We shall make no comment upon the policy here disclosed, or upon any doctrines of international courtesy or law which these declarations rather suggest than refer to. The policy itself is abundantly plain, being precisely similar to that adopted about a century ago by the Spanish sub-government of Florida, in reference to the other extremity of the Union. Waiving this point, it is evident, that the advocates of the Canadian scheme can hardly look for any considerable patronage either on the American or foreign side of the line. The slave-holders, especially, if they choose to emancipate their negroes, will have more reasons than one, independently of the public interest, for preferring a remote rendezvous to a near one. The British government will provide for their own 'peace and security,' on the other hand, by maintaining a proper *surveillance* over the settlement, and at all events by restraining its increase and influence within such limits as to render it, were it ever so well situated in other respects, a matter of consequence only to the individual emigrants, and not to the American community, either of whites or blacks. We might remark upon the comparative adaptation of the Canadian and the African climate, to the African constitution; and the comparison might be illustrated by the history of the only colony of colored people whom we recollect to have heard of in a northern latitude, viz: the refugees removed from our Southern States to Nova-Scotia, near the close of the Revolution, at their own pressing solicitation, and after much more time than they coveted for experiment and reflection.—But, in fine, granting to the Canadian project all the success it can hope for,—and the parent government, it is well known, is recently in no such want of good settlers as to make it more of an object to them than it has been heretofore, to encourage 'the introduction of a mass of black population;'^{*}—at the best, there is not the slightest occasion for jealousy between the friends of that project and those of the African one. Our own opinion certainly is, that the former promises to be of more detriment than ben-

^{*} Last season, the number of emigrants by way of the St. Lawrence alone, was estimated at 55,000; it must be vastly greater during this.

efit to every party concerned. Others may have the same opinion of the latter. But all will probably agree, that there is no probability of too much good being done by either or both.

To the subject of Haytian colonization, we might content ourselves with applying the same observation. The location and political character of that country make it a no less objectionable asylum for our black population, as regards the general American interest, than that of the settlement last named. Its extent is much more limited, and the emigrants who resort thither, are, and must be, absolutely dependent upon the will of a foreign government, in law and in fact; whereas, an important principle in the design of the Colonization Society, is, to give its emigrants the benefit and comfort of a government of their own management and choice. As to the actual situation of the emigrants to Hayti, this, if it can be ascertained, must certainly be more conclusive than any reasoning upon the subject. Hitherto, our accounts have agreed in scarcely any thing, but in being alike superficial, and for the most part contradictory. Some *facts*, however, are of a less ambiguous character. One is, that Haytian emigration has nearly, if not altogether ceased. Another is, that a considerable number of those who have emigrated, have returned to this country. The most authentic *rumors* which have reached us, represent, first, that a great many of the emigrants would gladly return if they could; and secondly, that such as are apparently contented to remain, have by no means meliorated their condition by removing. It is but a few months, since a minute and manifestly candid account of the 'Court of Hayti' was circulated in the newspapers, as coming from the pen of an intelligent naval officer of the United States. His description of the Haytians is the most favorable we have met with. 'It is a matter of surprise,' says the writer, after detailing many facts, which certainly support his conclusion, 'that a people who, little more than a quarter of a century since, were in the most ignorant and degraded state, should so easily have assumed the manners and polish of the most enlightened nations.' His next paragraph we heartily commend to the notice of the friends of Haytian Colonization, only adding, without comment, the bare fact, that the emigrants speak a different language from the natives.

‘There can be no people more dissimilar, than the natives of this Island, and the colored emigrants from the United States; and I am inclined to think it will be long before they will coalesce, or that the latter will become reconciled to their situation here. They are too indolent to work, and finding themselves looked on as inferiors, become dissatisfied, and prefer living as they were wont to do, on contingencies and occasional depredations on their neighbors. I have been told that many of them have returned to the United States, and others that I have conversed with, are desirous of doing so.’

Such are some of the objections to the different places of settlement fixed upon or proposed by the patrons of as many different schemes. Of the location chosen by the Colonization Society, we only observe, for the present, that it labors under none of the disadvantages which much reduce if they do not outweigh the value of the others. Liberia is separated from us by the breadth of the Atlantic ocean,—a circumstance involving many essential considerations which require no remark. The settlements being upon the coast, and upon navigable rivers near the coast, the facilities for the emigration and location of settlers are of course greater than they can be in cases where the whole distance is to be travelled by land, or where a long journey is to be performed at the end of a long voyage. No foreign power lays claim to the territory. None ever did, excepting the native kings; and with them peaceable negotiations have procured the cession of a tract extending in one direction nearly three hundred miles. The opportunities of increasing this domain are unlimited. It may be made the seat of an independent empire; and the jurisdiction now retained by the Society, is ready to be surrendered to the colonists themselves, as the government already is in a great measure, whenever the efficient assistance now rendered them *by* the Society, shall be no longer desirable. The population will be homogeneous. Distinctions of rank will arise only from distinctions of worth. The climate is the native climate of the African, and the soil is among the richest upon the face of the earth.

Of the moral influence which the Society may exert on the system of slavery, the writer has the following observations.

We have spoken of the slave-system, and of the bearing

which the colonization policy may be expected to have upon it. Far as we are from coveting the unnecessary agitation of that subject, and especially any agitation of it in a manner calculated to interfere wantonly even with the feelings of those who are mainly concerned in it, we yet think it incumbent upon us, in the examination of the Society's scheme, to allude particularly to a part of it, which has probably been more than all other parts together, an occasion of prejudice against the whole. We say prejudice, because we believe, as we shall endeavor to show, that the complaints and suspicions alluded to,—however much, under the circumstances of those who indulge them, they might have been anticipated as well as regretted by the Society, and however sincere the manner in which they are sometimes urged proves them to be,—are, nevertheless, owing only to the want either of full information or of dispassionate and thorough reflection. As regards the slave-holders and the slave-holding States, we hesitate not to believe, and we fear not to say, that nothing is requisite to make them universally the warmest patrons of the colonization policy, but a fair understanding of its principles. In many noble instances they are so already. The system originated in the wisdom of the Ancient Dominion. It was generously countenanced by Georgia in its earliest stages.—Maryland has done more for it than all the other States. New Jersey, Kentucky and Tennessee, have declared themselves ready to support any legitimate interposition of the General Government in its favor. Louisiana and Mississippi are beginning to act vigorously. A single private body of men in North Carolina, have contributed more to its support, than any other similar number in the Union. And its most illustrious and efficient friends, at this time and at all times, are and have been themselves owners of slaves, and residents in the midst of a slave population. These circumstances alone, contrasted with the apprehensions expressed in other quarters by parties similarly situated, sufficiently indicate the necessity of a frank and full explanation. Let us know, then, what are the principles of the Colonization Society in reference to the slave-system. We shall borrow our information on this subject from their official publications. The history of their career will be the surest test of its correctness.

So far as we can ascertain, the supporters of the colonization policy generally believe, 1. That slavery is a moral and political evil. 2. That it is in this country a constitutional and legitimate system, which they have neither inclination, interest nor ability to disturb. 3. That neither the commencement nor the continuance of this system is generally chargeable to the slave-holders or the slave holding States. 4. That the Governments and the individuals immediately and personally concerned in the system, and they alone, have the *right* to manage and modify it as they choose. 5. That it is their *interest*, and also peculiarly in their *power*, in reference to slavery, to promote the Society's design.

That the Society hold the first of these opinions, is too notorious to require proof. We have used the words of their official communications upon this subject, and they are full of similar sentiments from first to last.* Now whether they are correct in this opinion or not; whether it is, (to use their own language) 'a truth inscribed as it were upon the firmament of heaven, and the face of the earth, and the heart of man;' whether 'the denial of it would be the denial of the fundamental principles of all free governments,' we do not propose to decide. It is enough that they are sincere, while they do not profess to be infallible; that their declarations are in free, but not offensive language; and that they limit themselves altogether to the exercise of moral influence. They know the abstract diversity of opinion which exists, and they know still better the practical rights of those who differ from themselves.

Let us here remark, however, in regard to this diversity, that there is much less of it,—that is, that our countrymen, including those of the Southern States, are much more unanimous in considering slavery *an evil*, than may be generally supposed. Distinguished and highly respected individuals have indeed held otherwise. Charles Cotesworth Pinckney, for example, several years ago described the South-Carolinian slavery as 'no greater nor more unusual evil than befalls the poor in general.' He also said that its extinction would be calamitous to the country; and that the system is sanctioned by the Mosaic, and at least

* See particularly the *African Repository* for September, 1860, and the Society's Fourteenth Annual Report.

tolerated by the Christian dispensation.* Governor Miller of the same State, in one of his messages to the Legislature, says; 'Slavery is not a national evil; on the contrary, it is a national benefit. Slavery exists in some form every where, and it is not of much consequence, in a philosophical view, whether it be voluntary or not.' These are certainly not the sentiments of the Colonization Society; and they do not hesitate to express their confidence, that even the Southern public are generally of *their* opinion. Many of their own number, indeed, belong to that section, and still more are or have been slave-holders.— And they appeal to the authority of the greatest men whom the South has produced. The sentiments of Mr. Jefferson are too familiar to our readers, to be more than referred to. 'As we ought, with gratitude,' said Patrick Henry, in the Debates of the Virginia Convention, 'to admire that decree of Heaven which has numbered us among the free, we ought to lament and deplore the necessity of holding our fellow-men in bondage.' The expressions of Governor Randolph were, that he hoped no man would object to *their* discharge of their own duty, because there was some prospect 'that those unfortunate men, now held in bondage, might, by the operation of the General Government, be made free.' Judge Tucker wrote, in 1798, that the introduction of slavery into this country was at that day 'considered among its greatest misfortunes.' The venerable Judge Washington many years since observed, that if the Colonization Society should lead to the slow but gradual abolition of slavery, 'it will wipe from our political institutions, the only blot which stains them.' The declarations of many other of our illustrious fellow-citizens at the South and West, to the same effect, may be seen in the Society's official publication for January, 1829.† We should have spared such as we have already given, but for misrepresentations upon this point, which have recently been circulated by persons who are endeavoring to convince the public, that because the Society do not boisterously insist upon immediate abolition, therefore, they are doing all in their power to strengthen and justify the entire system and process of

* We refer to an address delivered in Charleston, before the State Agricultural Society, 1821.

† See also an able article upon this subject in a number of the *Southern Review*, published two or three years since.

slavery from beginning to end. This logic requires no additional notice.

Such is the estimate which the Society place upon the abstract character of slavery. Still, say they, this system embraces in its provisions only the free. It does not interfere, it does not intend to interfere, with the rights or the interest of the proprietors of slaves. It seeks to quiet all unkind feelings between the sober and virtuous men of the North and of the South on the subject. It sends abroad no influence to disturb the peace, or endanger the security and prosperity of any portion of the country.*

Moreover, *'the States wherein it [slavery] exists are alone regarded as possessing the right and power, under the Constitution of the country, to legislate upon it.'*† Even more recently than the date of this declaration, Mr. Clay, in the Senate of the United States, on the occasion already alluded to, 'disclaimed, for the Colonization Society, all design of interrupting the arrangements of the States concerning slavery, knowing that it was wholly removed beyond the jurisdiction of the General Government.'

Again, say the Society, 'it condemns no man because he is a slave-holder.' While they zealously maintain the doctrine that every thing should be done to mitigate and eradicate slavery, which circumstances make it both possible and proper to do, they do not perceive the propriety of confounding the crime of the kidnapper, with the misfortune of the owner of imported and inherited slaves. As to unqualified emancipation, they consider individual happiness and individual freedom, as properly subordinate to the public good; and not less so in the case of the slave,—already a slave, be it remembered,—than in that (for example) of the minor. To come frankly to the point, they hold that it is *not right that men should be free, when their liberty will prove injurious to themselves and others*; and this principle, they conceive, applies to the circumstances of the slave population of the South and West, except so far as a modification of these circumstances, sufficient in itself to justify emancipation, may be effected by the Society's or by some similar plan.

We have said, that they do not hold the present generation responsible for the existence of slavery, and of course not for its

* African Repository, for September 1831.

† Ibid.

origin. It was a system entailed upon the South, by the Government to which it was subject. Take the history of Virginia for proof, whose colonial Legislature passed more than twenty acts to suppress slavery, all of which were negated by the king. The same body, in 1776, abolished the slave-trade under their own jurisdiction. At the termination of the war, they permitted slave-owners to emancipate, either by will or deed.

The law of 1806, requiring emancipated persons to leave the State, was the result of a thorough experiment, which convinced those who looked about them, and who reflected maturely upon the subject, that manumission without removal was the occasion of more evil than good. Several of the slave-holding States have taken the same course; and several more, both slave-holding and others, have made regulations to prevent, among other things, the emigration into their own territory, of such persons as are turned out by their neighbors because *they* are unwilling to harbor them. The measures of a similar character, adopted in reference to the free blacks, previously resident, or not newly emancipated, need not be the subject of present discussion.

We come now to the question, what can the Society do for slaves, and what does it wish to do? The answer is, it offers the means of their removal to such States or individuals as choose to emancipate them for that purpose. It both induces and justifies this emancipation, by supplying that provision which, in one form or another, all parties alike deem indispensable. It conveys to Liberia, rather from than for Maryland, the manumitted emigrant who otherwise, as circumstances are, would perhaps settle in Massachusetts or Indiana, and who, as circumstances probably will be, would soon lose the possibility of being manumitted at all. The first preliminary to this operation is the consent of the master. The second is the consent of the slave. It does not appear to us, that the Society's expectations of effecting something in pursuance of these principles, are visionary or extravagant. We believe, that while no intelligent citizen can possibly take offence at this proposal to remove, or assist in removing or settling, such persons as may be committed to their charge with that view, a great number of slave-holders, in all parts of the country, are ready to avail themselves of the offer. Thousands are connected with the system of slavery from neces-

sity, and not from choice. Perhaps the laws of the State they reside in, prohibit emancipation. If so, why is it; and if not, why are they still unwilling to emancipate? Here is a plantation, stocked with a hundred slaves, of which one man was born the proprietor. Why not let them loose forthwith, as the abolitionists would advise? To this question, he replies, perhaps, that as to his own interest, though he is himself the best judge of that, as he is also of his own rights, yet that is a subordinate point. Setting the public welfare aside, he, too, must regard the interest of the slave. Circumstances beyond his control, have made it a duty which he cannot avoid, to provide for his sustenance and comfort. He looks around him, and observes the effect which emancipation has had upon others. This observation convinces him that the slave is incapable of taking care of himself. To manumit him, will be to make him a felon or a pauper; and he does not believe that any abstract reasoning whatever upon slavery, or the slave-trade, or the rights of the original African in his own country, can justify him in doing either the one or the other. Whether this is entirely sound reasoning, on the whole, or how far it is so, it belongs not to us to determine. Its sincerity at least ought not to be doubted. Nor ought it to be forgotten, that such has been and is the theory of almost all, who have had the best means of examining the subject. Even throughout the very animated debates in the Parliament, which preceded the British abolition of the slave-trade, zealous as many enlightened and illustrious men were in the cause of the negroes, no other doctrine than this on the point in question was suggested. 'A rash emancipation of the slaves,' said Mr. Pitt, 'would be *mischievous*. *It would be no justice on either side to give them liberty. They were as yet incapable of it,*' &c. Mr. Fox heartily agreed with Mr. Pitt; 'it might be as *dangerous,*' he thought, 'at once to liberate a man used to slavery, as in the case of one who had never seen daylight, to expose him at once to the full glare of a meridian sun.' Mr. Wilberforce said, 'the negroes were uninformed and debased. Hence they were unfit for civil rights,' &c. But waiving authorities,—which have been alluded to rather in illustration than confirmation of the reasoning stated above,—it is enough here to be reminded, that such is the reasoning of the West and

South, and hence it is, we have no hesitation in saying, that 'hundreds of humane and Christian slave-holders retain their fellow-men in bondage;—because they are convinced that they can do no better.'* Of those who avail themselves of their legal competency to manumit, on condition of the removal of the slaves from the State,—that is, into some other State,—and of the consequences of this process, we have already spoken.

To return again to facts; so far as we have the means of ascertaining the truth, that class of slave-owners just mentioned, who object to emancipation for reasons professedly conscientious, are generally, as might be supposed, willing to emancipate them on condition of their being colonized. The Society has met with many evidences of such a disposition.

Near the conclusion of a very correct and interesting account of the state of the Colony of Liberia, the writer very justly remarks:

The Society has always contended, that debased as the blacks are but too generally among ourselves,—their misfortune and not their fault,—the most ignorant and humble of them were capable of becoming, under favorable circumstances, intelligent, industrious, and competent, in every point of view, for all the offices of an independent, social, and civil community. The experiment has succeeded to a very encouraging extent. Removed from the thralldom of slavery, and the pressure of circumstances more humiliating and degrading than slavery itself, the slave, when he leaps a free man upon the shore of his own ancient land, seems to throw off his very nature with his chains. The accounts to this effect, which reach us from all quarters, are gratifying in the highest degree.

The conclusion of this able article, is particularly impressive and eloquent.

Here we shall leave our remarks upon the new situation of the colonists, as compared with the old; and here properly concludes the argument, which the Colonization Society addresses to the slave-owners. Beginning with a disclaimer of any influence upon slavery but a moral one,—of any effect upon the slave but such as may follow from the free act of the master,—they do not conceal their opinion that the system itself is an evil, and even a great evil. But they deem it to be the misfortune and

* Address to the Public by the Managers of the Colonization Society of Connecticut, in 1825.

not the crime of the slave-holding States, and of the whole of our common country. They consider it a constitutional system. They acknowledge, that the power to control it lies only with the owners. But respecting as they do, both the rights and the reasoning of those who compose this class, they know that many of them, and they believe that many more, are, and will be even anxious to emancipate, under conditions which are thought indispensable to justify that act, and which heretofore have not existed. The circumstances involved in the conditions, the Society have provided; and they now solicit from the slave-owners, as from every other class of the community, a candid examination of the facts they are able to furnish. We doubt not, that such examination will be given. Nor have we the least apprehension of the result, as regards the Society and its patrons. Of the final result of the joint efforts of both, upon this country, or upon Africa,—neither of which subjects we have undertaken to discuss,—it needs only be said here, as it safely may be, that while a prospect exists of doing much good, there is a certainty of doing some. Set aside, absolutely, that part of our population,—the people of color *now* free,—to whose welfare the Society has devoted the greater share of its exertions, say nothing of the interest of that unfortunate class of men as regards this country, or the interest of this country as regards them,—indulge in no estimate that, 'exclusive of motives of humanity, the commercial advantages to be derived from such a Colony might defray all its expenses,'*—and far more, call it the dream of the enthusiast, that every portion of Africa may be civilized, that the slave-trade may be suppressed, that the American slave-system may be meliorated by this scheme, or by any thing which may grow from it. Suppose, in a word, that the Society and the slave-owners do look to 'motives of humanity' alone, and that they look no farther than the colonist and the Colony itself are concerned. We envy not the feelings of the man, who doubts that the liberality and labor of both parties must be repaid a thousand fold into their own bosoms. We plead guilty ourselves of a sensation of pleasure, at even reading the simple description recently given by the Society's Western Agent, (Mr. Finley, of

* Mr. Jefferson's letter, to Mr. Lynd.

Ohio) of the first expedition, which took place a few months since, of emigrants to Liberia from the valley of the Mississippi. The majority of them,—slaves of remarkably good character,—were manumitted for the purpose, including eleven, belonging to Mr. Breckenridge of Kentucky, who also sent with them a considerable sum of money to be expended for their benefit.—Other valuable presents were made by the citizens of New Orleans.

‘When,’ says Mr. Finley, ‘the vessel unloosed from her moorings to put to sea, she was visited by several friends and strangers, whom benevolence or curiosity attracted to witness the departure of the emigrants. They were very cheerful, smiling gaily at the prospect before them. A hymn was sung, in which the officers and crew, emigrants and visitors, mingled their voices in unfeigned solemnity. After which, the Rev. Mr. Donans made an affectionate and pertinent address, and invoked upon them the blessings of Almighty God. When we extended them the parting hand and bade them adieu forever, they seemed overcome by a sense of our kindness and burst into tears. Thus departed, accompanied by the sympathies and prayers of the patriot and Christian, the first expedition of emigrants to Liberia, from the valley of the Mississippi and the port of New Orleans.’

Some of these were perhaps native Africans, all doubtless knew very well where they were going, and had they no joy in liberty, no gratitude, nor hope, nor human love? Heard they never by day, nor dreamed by night, of the golden-rivered land of the plantain? Or felt they less keenly than we should feel, the common desire of our race, to breathe away lingering life in the vales of our infancy, and to slumber in death with the bones of buried ancestors around us? Not such was the opinion of Mungo Park. ‘The poor negro,’ said he, ‘feels this desire in its full force. No water is sweet to him, but what is drawn from his own well: and no tree has so cool and pleasant a shade, as the tabba-tree of his own hamlet. When war compels him to leave the delightful spot where he first drew breath, and to seek safety in some other kingdom, the time is spent in talking of the country of his ancestors; and no sooner is peace restored, than he turns his back on the land of strangers, hastens to rebuild his fall-

en walls, and exults to see the smoke ascend from his native village.'*

And who can enjoy, more than the philanthropists of the West and South, this sweetest happiness of giving happiness to others? Who can tell better than they, what freedom is, and what the soul's yearning may be over the loss of that holy boon? God speed them in this god-like enterprise. God speed them to make a freeman of the slave and a citizen of the freeman, and to send him back to the shores of his own radiant and verdurous land. The skies shall smile upon them, and the soil shall be sacred soil. There let them lay the foundations of an empire, in silence and in peace. Ages hence, it may still stand, a lighthouse to the gloom of that desolate continent, and a monument of praise to this, immortal and beautiful as the stars. Even then, though their own proud Republic should live but in history, it may still be at least an asylum, where he that has wandered and wept from his childhood, shall again exult in the smoke of his village, and again

——— ' Shall drink at noon

The palm's rich nectar, and lie down at eve

In the green pastures of remembered days,

And walk,—to wander and to weep no more,—

On Congo's mountain-coast or Gambia's golden shore.'



OPINIONS OF A FREEMAN OF COLOUR IN CHARLESTON.

We have received a communication from a respectable free coloured man, of Charleston, which contains some thoughts which merit the serious consideration of all his Brethren. May the noble spirit of devotedness which he manifests to the good of mankind, soon animate ten thousand of his coloured brethren, that they may go forth, not merely to improve their own condition, but to relieve and bless the long afflicted and degraded children of Africa. We have omitted some sentences in this article, and made some slight corrections; not affecting materially the sense of the writer. His remarks have reference to the three following heads.

I. *A Brief Inquiry into the propriety of the Free People of Colour migrating to Liberia, or elsewhere.*

II. *The objections urged by many of the Coloured People against emigration.*

III. *The good likely to result to those who may determine to emigrate.*

* Park's Travels in Africa.

1st. When we reflect upon the laws of Ohio, that expel from her territory our Brethren—when we look to Virginia, to Maryland, to Alabama and to Tennessee, we must candidly confess, that we have much fearful apprehension, in regard to the laws that may be enacted, bearing heavily upon us, even in our own dear Carolina, which generously cherishes all her inhabitants and gives them support and employment, in all of the various and useful branches of mechanism, without regard to colour or condition. There are many callings, in which the coloured people in Carolina have a decided preference; in some cases they have no competitors; how long this favorable state of things will remain, we are not prepared to say—time alone can correctly decide in this matter. This is an era, however, in our affairs, that we cannot shut our eyes to, and it must appear to the philosopher, the christian, and the sagacious politician, a period of deep and anxious solicitude, as regards the future prospects, hopes and interests of a people little known, but as a nuisance—mere laborers in the most menial capacity; at best a people who seldom deserve notice, or the exercise of charitable acts bestowed on them. Their friends and their foes both desire the removal of the free people of colour; although it is a fact not denied but by a very few, that the descendants of Africa, when transplanted in a country favorable to their improvement, and when their advantages are equal to others, seldom fail to answer all of the ends suited to their capacity, and in some instances rise to many of the virtues, to the learning and piety of the most favored nation. Yet, alas! the prevalence of popular prejudice against our colour, (which is the more surprising, as it is well known that God alone creates different classes of men, that he may be adored and worshipped by all in the spirit of truth, without regard to complexion) has almost invariably stood as a barrier to our advancement in knowledge. Hence some of us appear to be useless,* and when it is considered that we are a large body of people, growing rapidly every day, without that improvement which the present age seems to require, in moral virtue and intellectual attainments; indeed, when we examine our own conduct, and that of our brethren, and compare the advantages we do actually possess, with so many bright examples be-

* Except it may be when we are employed as laborers.

fore us of christianizing and improving the condition of mankind, both far and immediately under our eyes, we cannot but enquire "how can these things be?" My friends, if we will venture to look around us, we will behold the most encouraging proofs of happiness in the emigrants from Europe to this country. You have no call to look farther than our city (Charleston) to witness the most lively encouragements given to emigrants.* Many who arrive here very poor, are soon made rich: (and so it will be with us in Liberia) enterprising, industrious individuals, also families incorporating themselves in the community, enjoying all the blessings peace can confer on society, and soon successfully advancing on the high road to wealth and respectability, whilst we sink daily in the estimation of all.—Our apparently inactive habits may, in a great measure, be attributed to this reason—"That we have no opportunity for the cultivation of our minds by education." As a matter of course, generally speaking, we lose all regard for any, but our individual self * * * * *—satisfied with every moral privation, with this certain conviction in our hearts, that our children are likely to be much worse situated than we are—as we ourselves are not as well situated in many respects as our parents were. The next enquiry is, what are we to do? I answer honestly and without hesitation, migrate to Liberia, in preference to any other country, under the protecting hand and influence of the Colonization Society. *Here comes my second proposition*; a consideration of the objections many have to emigrating to a country whose inhabitants are shrouded in deep ignorance—whom long and deep-rooted custom forbids us to have social intercourse with in the various relations of civilized life upon fair and equal terms of husband and wife, and whose complexion is darker than many of ours. But in all this, my friends, there is no reasonable ground of objection to your removal to a country more adapted to promote your interests, because a very plain reason presents itself for such removal—and that is, in Liberia you will enjoy moral and political liberty. Besides, the heralds of the cross who first preached salvation to the benighted sons of Africa, were white men, and numbers of ladies also withdrew themselves from the beauties of highly polished circles in Europe to accompany their husbands

* Without any tax whatever, whilst we pay a heavy one.

in spreading the light in dark places. Those who contribute in money to carry on the splendid work of colonization and religion, who sacrifice their health on the shrine of humanity and deprive themselves of all earthly comforts, even stare death in the face, and prefer to die in the attempt, rather than relinquish the spread of virtue and religion amongst this very people you affect to despise—they are white. Who are they at this very period, rearing up an establishment at Liberia, that bids fair under the protecting smiles of Providence, to crush for ever the monster (the slave trade) that has led to captivity, and chains, and perpetual disgrace, our brethren, who, although formed in the image of God, are doomed in most countries, Liberia excepted, to degradation and servitude? They are white men. Surely this is at least one strong reason that should induce you, cheerfully to migrate to a country, where you can possess *all* of the importance of free citizens: in fact, all your objections dwindle into insignificance, in view of this one fact stated above. Besides, locating in Liberia, does not necessarily compel you to form private alliance in families, that you dislike; on the contrary, there is no country where you could indulge your own opinions in this respect with more freedom, than in that land of equality.— If you do go, and I hope in my heart all of us may speedily go— will we not go with our families and friends; cementing more strongly the bond of our connections, our customs, and our habits. Look for example to the Jews and other ancient people, scattered all over the world; look at our own situation, wherever we are placed: we see no innovation, nothing likely to break in and change the existing face of society.

III. Much good is likely to result to those who are meek and humble, who can see the advantages of liberty and equality, with the courage to embark in an enterprise, under such favorable circumstances. *This is the truth*, which is useful for all of us to know, and I have endeavored briefly to lay it before you, for your reflection, and if you once bring your minds to serious reflection, your friends will never blush—no—never under any circumstances, on account of dissensions on your part. Surely, my brethren, there are very strong reasons for us to go—yes go—and invoke Jehovah for his favorable protection to you, and to that country which holds out to us, and to our children, forever,

protection, in life, liberty, and property—beside every honor of office, within the gift of a free people. He who holds in the hollow of his hand the destiny of nations, will be with you, and will bless you, with health and vigor, to contribute your personal services of pious example, to improve the country that invites you to possess its soil. Moreover, you will have the great privilege of sharing in your own government, and finally of becoming a perfectly free and independent people. And where would you go (go you must, sooner or later) to look for this noble privilege—the power of electing your officers or removing them when need requires. Yes, my Brethren, perhaps much depends on your present zeal and activity for success—and if God be with us, and I have a lively hope that he influences and directs you in this matter, before long the emigrants to Liberia, will become a distinguished nation; and who can prophesy and foretell the future destiny of Liberia. The day, however, may not be far distant, when those who now despise the humble, degraded emigrants to Liberia, will make arrangements with them, to improve navigation, to extend commerce, and perhaps we may soon conduct and carry on our trade with foreign nations in our own bottoms without molestation or fear. Such, my brethren, are some of the high expectations to be derived from a well established colony in Liberia, and to you Carolinians, all eyes are directed, all hearts are uplifted to God in prayer, to know what course your good sense will induce you to pursue, under existing circumstances. Your reputation as a body of first-rate mechanics, is well known; distinguished for your industry and good behaviour, you have with you, carpenters, millers, wheel-wrights, ship builders, engineers, cabinet makers, shoe makers, tailors, and a host of others, all calculated at once to make you a great people. In Liberia you can erect a temple to worship God, in the beauty of holiness; without fear you can set up, and protect your sacred altars, and pour out the orisons of the devout and pious heart before them, in praise and thanksgiving to God. In Liberia, you can establish Academies and Colleges, to instruct youth in Theology, in Physic, and in Law. You will there know no superiors but virtue, and the laws of your country—no religion but the revealed revelation of God—and recollect all of this is for you yourselves.

A SOUTH CAROLINIAN.

REPORTS OF AGENTS.

The Rev. John Crosby writes under date of

CARLISLE, August 14, 1832.

Rev. and Dear Sir:—On the 18th ult. I arrived at Bethlehem, where I was received in a truly cordial manner by the Moravian clergymen resident there, who entered with much ardour into the subject of colonization. The United Brethren, you are aware, have ever been the friends of the Africans. One of their first missionaries had his heart so much set upon the improvement of the slaves in the West Indies, that he resolved to go and sell himself into slavery, supposing that this would be the only way in which he could be brought into contact with them. Such a course, however, was not found necessary. Slaves were allowed to be approached by missionaries, and the brethren entered into the field thus opened to christian effort, with great zeal and self-denial. We should expect, therefore, to find them interested in the Colonization Society. On the next evening after my arrival, a meeting was held, but in consequence of the short notice, and the circumstance that many of the society understand English but imperfectly, only a few were convened. After my address, however, they collected for our Society, \$34 58. On the Sabbath morning following, I delivered a discourse at Nazareth, likewise inhabited by the United Brethren, and containing a population of about three hundred. After the service, a collection was taken up, amounting to \$24 28½, which was increased by a contribution from the boys in the boarding school, of \$5 77½, in addition to what they gave in the church; making the whole collection at Nazareth \$30 06.

On the next Sabbath, I preached on the subject of my agency, in the Presbyterian church at Wilkesbarre, and afterwards presented the same subject in the Episcopal church. The whole amount received for the Society, in Wilkesbarre, was \$111 50, of which sum \$30 were given by four ladies, to constitute their pastor, Rev. Mr. Murray, a life member.—One of the ladies, Mrs. Eliza Jewett, gave her name as an annual subscriber of \$10; you will, therefore, please to send her the Repository.—I addressed a congregation in Kingston, (a small town in the vicinity) and took up a collection of \$15. The publishers of four newspapers in the valley of Wyoming, agreed to transfer your address to their columns. They will send their papers in exchange for the Repository, and will give their influence in favour of our cause.

At Berwick, I delivered an address to a small audience, and received \$19 18. I also received \$6 from two individuals in Bloomesburg. During the rest of my route down the Susquehanna, I passed no place of any importance, excepting some which I had before visited. At this place, (Carlisle) I found the Auxiliary, named in your annual report, dead. I have made no effort to revive it, for reasons similar to those which I have formerly stated to you. I addressed a crowded assembly on Sabbath

evening, and have received in this place \$113 50; of this sum \$18 20 was the annual collection in the Presbyterian church, and \$30 were raised by the ladies of that church, to constitute their pastor, Rev. George Duffield, a life member. Publishers of newspapers here, as usual, will insert addresses and other articles in favour of the Colonization Society.

I acknowledge the receipt of \$15 56 from Rev. J. L. Dagg, which sum was collected on the 4th of July, in the Sansom St. church, Philadelphia.

The route which I have taken since I left Philadelphia, has not been very favourable to the objects which I had in view, in consequence of the long distances I have been obliged to travel, without meeting with places of sufficient importance to require me to stop. I have travelled a long road, and made comparatively but few efforts for the Society. I have now arrived at a part of the State where the towns are of more frequent occurrence. I intend to go to Chambersburg.

BEDFORD, Sept. 4, 1832.

There are no towns of importance from this place to Pittsburgh, a distance of 100 miles; however, I will do what I can, and I hope my labours will not be wholly in vain.

At Newville, a small village ten miles from Carlisle, I delivered a lecture on an evening, and preached on the Sabbath in the Presbyterian church. The congregation attending that church, contributed \$47 75, and a benevolent individual gave encouragement that considerably more should be raised after I left. It was my intention to attend the annual meeting of the Newville Colonization Society, but peculiar circumstances caused the meeting to be deferred. This Auxiliary is composed chiefly of members of the Associate Reformed church, and is in a flourishing condition. They remitted last year \$100 to the Parent Society, and will probably do as much or more this year. Indeed, an individual said he intended to give 100 dollars.

At Shippensburg, I delivered a lecture, and received \$36 21, of which, \$12 28 were contributed by the congregation under the pastoral care of the Rev. Mr. Moody, a few weeks before my visit.

At Chambersburg, an auxiliary was formed several years since, but never held a meeting afterwards. Rev. Mr. Kurtz, the pastor of the Lutheran church, who is a warm friend of our cause, promised that if an auxiliary were formed, he would do all in his power to keep it alive. A meeting was held on Monday evening, in the court-house, and a Society organized. George Chambers was appointed *President*; John F. Denny, *Secretary*; and James White, *Treasurer*. I received \$18 in Chambersburg, of which \$30 were contributed by ladies of the Presbyterian church, to constitute their pastor, Rev. D. Denny, a life member. Five dollars were subscribed to purchase a hundred copies of Mr. Carey's pamphlet for distribution. I addressed the coloured people of this place in their own church, and I think I succeeded in the object which I had in view, which was to remove the misapprehensions under which they labour, respect-

ing the Colonization Society. Some, I was informed, expressed their intentions of going to Liberia.

On the last Sabbath I preached in the morning to a small congregation at Mercersburg; in the afternoon, to another at Loudon; and in the evening to a third, at McConnellsburg. These are Congregational churches, and are under the pastoral care of Rev. Augustus Jewett. There were \$61 25 subscribed in the three congregations, of which \$30 25 were paid at the time. The remainder was left to be collected by the Pastor, as, in two of the places, I did not tarry after the services. One dollar and twenty-five cents were received in McConnellsburg, in addition to what is mentioned above.

PITTSBURG, Sept. 20, 1832.

In this city, I have preached in the two Presbyterian churches, and in the Associate Reformed. Annual collections have been taken up in but few of the churches—three only, I think. Of these, however, one or two have been much more liberal than churches generally. A public meeting was held last evening in the First Presbyterian church, where I was assisted by Walter Forward, Esq. and others, who entered warmly into the subject. As several Auxiliaries have been formed in Pittsburg, all of which had gone down, it was thought inexpedient to form another. Resolutions, however, were passed, recommending to the several churches in the city to take up annual collections, and to the publishers of newspapers to furnish information on the subject of African colonization. A Committee, composed of ten active and highly influential individuals, was appointed, to solicit donations of the inhabitants generally, in view of the present pressing wants of the Society.—From the feeling manifested on the occasion, I presume this Committee will do their duty, and a liberal sum may be anticipated as the result of their labours. The clergy in this city, with scarcely an exception, are warm friends of the Society; and several distinguished laymen, with whom I have conferred, expressed themselves enthusiastically in favour of the cause. The churches generally, I think will raise collections hereafter. One hundred dollars will probably be remitted to you in a few days, from a congregation that has before distinguished itself by its liberal contributions to the Society. I conversed with several editors, who will use their influence in favour of colonization.

It is worthy of notice, that the Western Foreign Missionary Society, whose centre of operations is at Pittsburg, have designated two young men, graduates of Princeton Theological Seminary, for Africa, who expect to take passage in the first vessel that sails for Liberia. Blessings go with the heroic and truly christian spirits, that will thus brave the dangers of African climate, for the sake of doing good to the most unhappy of the children of men.

Rev. J. N. Danforth writes, under date of

PITTSFIELD, (Mass.) Sept. 15, 1832.

To the Board of Managers of the Am. Col. Society.

Gentlemen:—After frequent journeyings in pursuit of the objects entrusted to me, I sit down respectfully to report the results of my labours. Since the date of my last letter, I have learned that the “New England Anti-Slavery Society”^{*} have sent out an Agent to declaim against slavery, and to attack the Colonization Society. Of course, the efforts of this man, whose name is Arnold Buffum, and who is President of the Society, are directed to counteract mine. In fact, on the very first occasion on which I delivered an address in the Second Baptist church, Boston, this man, with great indelicacy of feeling towards that highly respectable denomination, who love our cause, made an open attack upon it, just as the contribution was about to be taken up—and that too on Sabbath evening. Soon afterwards, challenges for a public debate were thrown out to the members and friends of the Colonization Society, and to me in particular, some of which were signed by Buffum, and some were anonymous, and exceedingly bitter and spiteful. I reminded the distinguished Board of the Massachusetts State Society of these braggart challenges, and submitted whether it would not be expedient to give these men an opportunity to vent their gall. They might feel better after they had thoroughly disgorged themselves of the venom which was rankling in their hearts against one of the most benevolent institutions that ever adorned and blessed mankind. I was very sure the principles of your Society rested on a basis which could be as easily defended as it was essentially strong. The sentiment of the Board, however, was unanimous, that they should not, by any endeavours of the Board, be raised into a notice which they could not otherwise attain. In the course, however, of our respective peregrinations as agents in opposite causes, we met at Northampton in this State, a very central and influential point, highly favourable for a fair discussion of the merits of any given cause. Mr. Buffum, having delivered one lecture, challenged, as usual, the General Agent of the Colonization Society, “who, he understood, was in town, and perhaps was present,” gave notice that he should, the next night, present his views against your Society, take up a contribution, enlist names, &c. I was there, and on the next evening, had a fair opportunity publicly to discuss the question with the gentleman, to the full satisfaction of the audience, and it is to be presumed, to that of the abolitionist also, as he left town next morning, without either contribution or enrolment, and I very strongly suspect, without a cent of Northampton money in his pocket. Being left in full possession of the ground,

^{*} A few men in Boston (chiefly young, and of course ardent), with A. Buffum, a Quaker, for their President, and Garrison for their Secretary, have associated and assumed this large title, than which none could be more inappropriate. New England disavows them.

and invited by a favourable public sentiment, I addressed a large congregation on the following Sabbath evening, who listened with deep interest to the story of Africa's wrongs, and to the claims of your Society. A public meeting of citizens of the county of Hampshire, was held that week, August 31, at which President Humphrey presided. The paper containing an account of this meeting, with the important resolutions passed, is marked A.* A county Society was formed, which pledged itself for \$100 a year, for ten years. You will please annex its name to the \$100,000 subscription. I am happy also to add, that after our public discussion of the merits of the Colonization Society, Thomas Napier, Esq. of Northampton, entered his name for the same sum, which, likewise, you will have the goodness to annex to the same list. In this gentleman, as in H. G. Bowers, Esq. you will find steadfast and liberal friends. From Mr. B. as well as from E. Williams, Lewis Strong, C. A. Dewey, and G. Bancroft, Esqrs. donations were received. At the meeting when the debate took place, the Hon. Isaac C. Bates took occasion to defend your Society, and to reprobate such measures as the abolitionists were pursuing. He seemed anxious the South should not suppose that such men expressed the real opinion of the people of New England. He deprecated such rash and injudicious conduct, the effect of which would be, where a counteracting remedy was not applied, to inflame, without healing; to create prejudices, without any possible benefit, and with much positive injury; to irritate the minds of our Southern brethren, and to rivet, with a more deadly strength, those chains which they affected to break.

In my progress along the banks of the Connecticut, I visited Amherst, at the season of Commencement, the last Wednesday in August. The President of this flourishing Institution, Dr. Humphrey, is a warm friend to the cause, and delivered an address at the formation of the Hampshire county Society, of which he was elected President. We had made preparations for a public meeting at Amherst on the evening of commencement, but a heavy fall of rain disappointed our expectations.

My next visit was to Greenfield, a pleasant and thriving village, the capital of Franklin county. Mr. Buffum had lectured there twice, leaving town the day I arrived. His success was small. A collection of between thirty and forty dollars was taken up for your Society, after an address; and notice given, after consultation with some of the leading gentlemen of the place, that a County meeting would be held, for the purpose of forming a County Society. The Society was accordingly formed on the 11th instant, and the Hon. George Grennell, Jr. was elected President. They will hold their first annual meeting in November.— I also attended the Annual Commencement at Williams College, Williamstown, on the 5th inst.; addressed the church and congregation under the care of Rev. Mr. Gridley, on the following Sabbath, and received from him \$54, previously collected after an address from himself. One

* To appear hereafter.—[ED.]

of the classes in the College, over which Dr. Griffin presides with great acceptance and success, has recently made its official instructor a life member of the Society. The future leaders of public opinion will leave these Northern seats of learning, ardent friends of that salutary Institution, which teems with blessings for two continents.

In my last, I mentioned my visit to Worcester, an important and flourishing inland town of this Commonwealth, where I delivered a number of lectures. I must here acknowledge the liberality of the people of that place. From Dr. Bancroft's (Mr. Hill's colleague) church (Unitarian) \$77 33; Mr. Abbot's, 76 07; Mr. Willard's (Baptist), 25; Mr. Miller's, 38 78½ (without previous notice); and a donation from the Hon. D. Waldo of \$100; in all, \$317 18½. The whole of this, with the exception of the \$38 78½, previously reported by me to you, has been paid into the treasury of the Worcester county Society, by the respective congregations. Eighty six dollars, collected in Bowdoin St. church, Boston, after an address by me, was paid into the treasury of the State Society.— These sums, added to the collections reported on another page, amounting to \$426 90, make in all, \$791 30. It is unnecessary to specify the particular villages where I have preached, visited and laboured. They may be generally ascertained by a recurrence to the list of collections, donations, &c. The greater portion of that which has hitherto been collected, you will perceive, is in the country. It may reasonably be expected that Boston will do liberally, at which place I expect to be, after having selected the most favourable time to form a county Society in Berkshire, and made some further solicitations in this region, to our great object.



LIBERIA.

The following letter, from two highly respected freemen of colour, who were deputed by their brethren in Natchez, to visit and make report concerning the African Colony, will be read with deep interest. It is the purpose of Messrs. Simpson and Moore, to embark with their families to Liberia, at an early day; and it is believed that many of the free people of colour in Mississippi will accompany them. We hope a certain Boston Editor, who has published so many erroneous and false statements in regard to the Society and Colony, will insert this letter in his paper. It is due to the free people of colour, that they should have the report of these pious and disinterested individuals, who were sent out by men of their own complexion, to ascertain the truth.

WASHINGTON, Sept. 27, 1832.

DEAR SIR:—Having been requested by the free coloured people of Natchez, to visit Liberia, and see for ourselves the true state of things there, that we might make to them a correct and full report in regard to the prospects opening before free men of colour who may settle in that Colony, and having just returned from Africa, we present, through you, to our coloured brethren in the United States, the following brief statement.

On the 36th of June, we anchored at Monrovia, and remained in the Colony nearly three weeks; during all of which time, we were anxiously engaged in making inquiries and observations, and endeavouring to learn the true condition and prospects of the people. We had the opportunity of examining nearly every settlement, and witnessing the actual state of most of the Colonists. When we arrived, and set our feet on shore, we were treated with a kindness and hospitality far beyond our most sanguine expectations, and which made us feel ourselves at home. There was not a man that did not take us by the hand, and treat us as his brothers. We felt, for the first time, what it was to be free and independent. The people there possess a spirit of liberty and independence, such as we have never seen among the coloured people of this country. As a body, the people of Liberia, we think, owing to their circumstances, have risen in their style of living, and their happiness, as a community, far above those of their coloured brethren, even the most prosperous of them, that we have seen, in the United States. They feel that they have a home. They have no fear of the white man or the coloured man. They have no superiors. They do not look up to others, but they are looked up to by them. Their laws grow out of themselves, and are their own. They truly sit under their own vine and fig-tree, having none to molest and make them afraid. Since our return, we have been in the houses of some of the most respectable men of colour in New York and Philadelphia, but have seen none, on the whole, so well furnished as many of the houses of Monrovia. The floors are, in many cases, well carpeted, and all things about these dwellings appear neat, convenient and comfortable. There are five schools, two of which we visited, and were much pleased with the teachers, and the improvement of the children. We noticed very particularly the moral state of things, and during our visit, saw but one man who appeared to be intemperate, and but two who used any profane language. We think the settlers more moral, as a people, than the citizens of the United States. The Sabbath is very strictly observed, and there is great attention to the things of religion. We attended church several times, and one of us being a minister of the gospel, of the Methodist church, preached three times, to large and very attentive congregations. There

must have been from three to four hundred at each religious service; all well dressed, and apparently respectable persons. We visited the poor house, and found there four sick and infirm persons, one of whom made a good deal of complaint for want of supplies and attention. We found only two other persons in the Colony who expressed any dissatisfaction, and we had much reason to doubt whether they had any good cause for it. The soil at Caldwell and Millsburg is as fertile as we ever saw, and much like the lands on the Mississippi. We saw growing upon it, pepper, corn, rice, sugar-cane, cassada, plantains, cotton, oranges, limes, coffee, peas, beans, sweet potatoes, water-melons, cucumbers, soursop, bananas, and many other fruits and vegetables. We saw cattle, sheep, and goats; also, swine and poultry in great abundance. Wherever we went, the people appeared to enjoy good health; and a more healthy looking people, particularly the children, we have not seen in the United States.— We were there in what is called the rainy season, (although it rained hard but once, for about half an hour, during the whole three weeks of our visit;) and instead of the heat being oppressive, we had constantly a fine breeze, and the air was as cool as it is at Natchez, about the last of September.

We ought to say, that our voyage was very pleasant, and nearly all those who sailed with us from Norfolk (158), appeared to enjoy themselves well. Just before our arrival at the Colony, a few were taken sick, and two children, (one an infant,) died soon after they were landed. Our own health while in the Colony, was perfectly good, although we were much exposed to night air. We must say, that, had what we have seen of the prosperity of the Colony of Liberia, been reported to us by others, we could hardly have believed them; and are therefore prepared to expect that our own report may be discredited by our coloured brethren. We wish them to see and judge for themselves. Whatever they may say or think, it is our deliberate judgment, that the free people of colour will greatly improve their character and condition, and become more happy and more useful, by a removal to Liberia. There alone can the black man enjoy true freedom; and where that freedom is, shall be our country.

GLOSTER SIMPSON.

ARCHY MOORE.

REV. R. R. GURLEY.

MISSIONS TO LIBERIA.

The Rev. Melville B. Cox, of the Methodist Church, has been appointed by the Methodist Missionary Society, to promote the cause of christianity in Liberia, and among the African tribes in its vicinity. He is soon to embark for Africa with Mrs. Cox, and to devote his life to this work of piety and mercy. He is represented as a minister of great sincerity and zeal, in the cause of Christ, and of distinguished abilities.

We also learn that two young gentlemen now at the Presbyterian Theological Seminary, at Princeton, have been appointed by the Foreign Mission Society of the Presbyterian church, to the same station, and that they will soon enter upon their arduous work. Several students of theology, at other Institutions propose to follow them. Such men have chosen a glorious work, and they will go forth to a wide field for usefulness, and with the Divine blessing they may hope to see illustriously displayed in a land of superstition and crime, the power and efficacy of the Gospel. The following extract from a letter just received from Mr. Cox, will be read with deep interest; the spirit it exhibits is nobly christian; and we trust that at no remote period, it will animate thousands; and particularly that the free coloured preachers in the United States will be aroused by it to the greatness and excellency of the work to which God is summoning them.—Alluding to the idea of connecting any other employment with his ministerial duties, Mr. Cox says:

RICHMOND, Sept. 20, 1832.

I would not, my dear Sir, go out to Liberia, "serving tables" with one hand, and the gospel with the other; or rather, "making merchandize" of the gospel, or, to say the least of it, making a *convenience* of my mission, for all the gold and ivory ever found in Africa. I know it would dishonour the cause. It would sow tares that half a century would scarcely uproot. A missionary to a foreign station, above all men, should go clear of every thing that might have the bad tendency to excite jealousy, envy, or cupidity of any kind. He should go as went the disciples of old. He should go as went his Divine Master before him. In this matter, God helping, I will be blameless. I will have nothing to do with worldly gain in any form. If God permit me to go, it shall be to preach the gospel. This shall be the Alpha, and this, I trust, the Omega of my mission.

The delay in my passage till the middle of November, is well. I shall try to improve it in persuading some six or eight of our most intelligent coloured preachers to accompany me. I would that even more than this number would go. My eye rests not on Liberia only, but on all Central Africa. There, is room and labour enough for hundreds. And it does not need time, nor more of actual observation, to determine whether or not they can be useful there. It is evident to a world. The fields are already white, and the cry for spiritual reapers, "Come over and help us," is heard on every wind. We know that a great door, and effectual, is opened for them to be useful. Why, then, should it be longer delayed? Why wait another and another year? Will God, while we stand idly looking on, accomplish the work for us? Why must a white man go first *alone*, and they wait to be told what a better than he has told them again and again? Will they then believe? I doubt.

I would, dear Sir, that our coloured friends felt on this subject as they should.—Had they the spirit of a Paul, of a Chrysostom, of those God-like ones, who voluntarily enslaved themselves, that they might rescue others from the bondage of Satan; had they their hearts as deeply imbued with the spirit of Christ as they should be, it does seem to me, that very soon, American coloured preachers, some with their spades, ploughs, axes, shoe lasts, hammer and anvil, or "fisher's coats," would be found in almost every village in Central Africa. When was there ever such a door

opened, and under such circumstances? True, they might not do much at first; but they could make themselves independent by their trades; learn the language of the different native tribes; gain the confidence and friendship of the natives; and be ready, when an opportunity offered, to lift up the banner of the cross. We cannot but feel on this subject. Africa calls us with a million of voices. She pleads in the strong wailings of suffering humanity. She speaks in the accents of dying spirits, "perishing for lack of knowledge." Will not her sons in America hear? Have they forgotten the mother that bare them? O, that God would move their hearts to this work. Money and means are at their command—public sympathy is deeply enlisted in their favour. Will they still refuse? God pity them. May He pity those who have sown the seeds of such deeply rooted prejudices against Liberia; and may He pity us who have so long enslaved intellect, as to have rendered it almost entirely insensible to moral and religious enterprise.

The expenses of a boy, whose freedom I have purchased, and who is to accompany me to Liberia, will be paid over to you by the Managers of the Maryland fund.

Samuel Jones and wife, of Raleigh, N. C. wish to go out as emigrants in the same vessel in which I am expected to sail.



WANT OF FUNDS.

In our July number, we mentioned the purpose of the Board to despatch several expeditions for Liberia before winter. The Rev. George W. Light of Kentucky, has been authorized to fit out a ship from New Orleans, should funds and emigrants be found in the Western and South Western States, sufficient to justify the measure. The Managers have determined to send a large expedition from Savannah about the 1st of November, in which many of the most respectable free people of colour from Charleston, are expected to embark. An expedition will also be sent from Virginia, should the resources of the Board permit. We earnestly appeal to our Friends for their liberal assistance at this time. Never have their contributions been more needed.



A FACT FOR THE UNBELIEVING.

The New York Gazette states "that up to the 1st of August, a fraction over 33,900 emigrants arrived at this port (N. York,) from Europe this season: by this time the number is increased to above 40,000!!! Rather more than this number have reached, this season, Quebec and Montreal; many of whom find their way into the United States. If we add to the above, the emigrants who have arrived at Baltimore and Philadelphia, and those which will yet arrive before the winter season, it will be found that not much less than 200,000 persons have been added to our population the present season."

Yet, with such a fact before their eyes, some profess to believe it absolutely impossible for fifty or sixty thousand persons to be colonized annually in Africa from the United States. Even a learned writer in the last American Quarterly, cannot see how, when aided by the States and the National Government, any thing effectual can be done for the scheme of African Colonization!! His reasoning might be sound, were men of colour without self-love, and white men governed only by the love of money. We shall be converted to his ingenious theories and well constructed arguments, when we lose all faith in the enterprise, the honour, the humanity, and virtue of our countrymen.

CONTRIBUTIONS

To the Am. Col. Society, from the 1st to the 29th Septem. 1832.

Newark, (N. J.) Col Society, per Lyndon A. Smith, viz:—

Coll St. Mark's ch. Orange, by Rev. B. Holmes	\$6 36	
1st Pres ch Newark, Rev. W. T. Hamilton,	39 07	
2d do do do P. C Hay,	30	
3d do do do B. Dickinson ..	20 86	
4th do do do Dr. Weeks, ..	4 65	
Episco. do do M. Henderson, ..	24 60	
1st Bap. do do J. S. Anderson	6	
1st Pres. ch. Eliz'htown, Rev. Dr. M'Dowell	50	
2d do do do Mr. McGee, .	17 45	
2d do do Orange, Rev. George Pierson .	15 26	
Pres. ch. South Orange, by Sam'l Freeman	3 20	
do Springfield,	9 22	
do Hanover, by Rev. Mr. Toby	10 81	
donation by James Bruen, Newark,	20	
Arch. Woodruff, do	3	
annuity of members	40	— 300 48
collection in 1st cong. Champion, N. Y. per Nath. Dutton	7	
by Rev. E. O. King, at Orangeport, N. Y.	6 50	
Rahway, N Jersey, Col Society, per Job Squier, (of which		
30 89 was collected in the Presbyterian church there,		
under charge of Rev Thomas L Janeway)		100
Female Colonization of Middletown, Conn per A Ward,		
Secretary and Treasurer, as follows:		
collection by Rev. John R. Crane, pastor of the		
1st congregation, at their request, \$47 98		
in Episcopal church, by Rev. S Byrd	23 27	
in Baptist church, by Rev. J Cookson	5	
Gen. C Whittlesey, for Repository .	2	
E A Ward, for do	2	
from this Society for balance	43 50	— 123 75
Isaac Mansfield, Treas. Mass. Col Society, money received		
by him on account of the American Colonization Society		1000
collection in 2d Cong. Soc. West Coventry, by Rev. J B		
Hoyt, per G D Philips, Coventry, N. Y.		9
collection by Rev W A Smith, Norfolk, Va. as follows—		
from Methodist congregation, Norfolk	\$51 87	
donation by a friend near Norfolk	10	— 61 87
coll'n by Hartwick Temp. Soc. per W Pray, of Hartwick		3
collection by Rev. Job Guest, in Methodist Epis-		
copal church, Annapolis, in July, 1831	\$5	
" 1832	8	— 13
donation by Hon Judge Augustus, of Fairfield co. Ohio,		
by Rev E H Field, per William Wallace,		1
Rev Mr Cornelius, paid for Mr Carey's pamphlets		2 50
Auxiliary Society, Elkton, Todd county, Ky. per Hugh		
Patton, Corr. Secretary, (of which 7 78 were collected		
by Rev Mr McNelly, President of Society)		160
John F Clark, of Halifax co. Va. as follows—		
for Repository, for 1832-3,	\$4	
donation	16	— 20
collection in Madison, Ohio—sent by Justin Brook and		
Justin Cole, to Hon. E Whittlesey		11
collection by Rev James Alexander, West Greenville, Pa		10
Rev Johnson Eton, Fairview, Erie co Pa ..		5
collection by Rev Eli Baldwin, in his church in New York		12

collections by Moses Allen, Agent of Society, as follows:

coll by John J Christie, pastor Reformed Dutch church, Warwick, Orange county	\$5 16	
from Caleb Roscoe, Secretary of Mount Pleasant Presbyterian ch.—several collections in said ch	28	
coll by Rev A P Clarke, Ludlowy'e, Tompkins co	12	
Rev John Pewtress, Baptist society, Sing-Sing	5	
1st Presbyterian church, Walton, by S. St. John	9 60	
South Salem, West Chester co. per Thos Mead	31 70	
Ref Dutch ch Bergen, N J by Rev B C Taylor,	10	
collection in Reformed Dutch church, Jersey City, New Jersey, by Rev James R Talmadge .	10	
1st Presbyterian church, Jamaica, Long Island, per Rev Elias W Crane, pastor,	24 25	
Presbyterian church, Lexington, Greene county	10	
do do Lexington Flatts, do	3 65	
collection on the 4th of July, in the Sabbath schools connected with the 4 churches in Troy,	34	
All-Saints' church, per Rev W A Clark, do	13 25	
Reformed Dutch church, Hopewell, Dutchess co per C Whitehead,	11 50	
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	\$208 11	
deduct postage,	18	— 207 93
R Voorhes, of Princeton, New Jersey, as follows:—		
collection by E T Cookey, 1st church, Trenton	\$5 26	
from 1st July, to date	7	
by Rev David Comfort, Kingston	7 15	
by Rev J B Henshaw, Chatham	9	
by Rev J W Woodward, Shrewsbury . .	9	
by Rev Mr Jones, Pres ch N Brunswick	9	— 76 41
C Cleveland, Lawrenceville, N J, as follows—		
collection in Rev Mr Aretus' congregation, to be devoted exclusively to religious education of people of colour	\$25	
donation by Mr Brown	5	— 30
Zanesville and Putnam (Ohio) Auxiliary Colonization Society, per William Hadley, Treas. as follows—		
Young ladies' Sewing Soc. Zanesville & Putnam	\$15	
Gen. Van Horne, Pres't of Society, Zanesville,	10	
Doctor Increase Matthews, of Putnam	10	
Temperance Society, Dresden, Muskingum co. per Rev John Pitkin	9 20	
Rev Thomas Moore, of Perry co. near Somerset	4 69	
most of the balance was taken up by the Society on the 4th of July, at the Methodist meeting-house, Zanesville (Rev Mr Trimble, orator) and the remainder by the members of the Society .	116 11	— 165
collection by Rev Wm Jeffery, in cong'n. in Bethany, Pa.	10	
Willstown, Ga. Af. B-nerv. Society, per Wm. Chamberlain	6	
David Townsend, Tr. Chester county, Pa. Society, viz:—		
collection by Rev J N C Grier, in Presbyterian cong. of Brandywine Manor, Chester co	\$21 64	
collection by Rev Robert Whit, in Presbyterian congregation, Fagg's Manor, Chester county .	10 58	
collection by Rev Robert Graham, in Presbyterian congregation, New London, Chester county	6 97	— 39 19
George Colton, Treasurer Hampden county, Mass, Colo-		

nization Soc. in part collected by Rev Lucius Clarke, of Wilbraham; Rev Artimus Boile, of South Hadley; Rev Mr Hagens, of West Springfield; Rev Mr McDonald, of West Springfield; Rev Alfred Ely, of Monson	60 02	
collection by Rev Richard Dunning, in Presbyterian ch North Penfield, New York	7	
collection by Rev A Whittlesey, cong. Talmadge, O \$15 by Rev D Hughes in Presbyterian cong. in Springfield, Ohio, per Rev A Whittlesey	5	— 20
Gen J H Cocks, Va. subscription on plan of Gerrit Smith	100	
J Hubbard, Buckland, Franklin county, Mass, viz:— collection by Rev B F Clarke, in the Congregational church and society of that place \$10	2	— 12
contribution to the African Education Society		
collection by Rev John T Edgar, in 1832, in Presbyterian ch Frankfort, Ky. per Austin P Cox \$16 56		
collection by ditto, in 1831, \$27 75; of which, only this sum is received from Mr Cox	9 44	— 26
donation from the Freshman Class of William College, Williamstown, Mass. per P F Smith, George Griffin, Jr. S P Helme, and Lucius Curtis, Committee, to constitute Mr F M Hubbard a life member	30	
A lady of Berkely county, Va. by Rev J T Brooke	10	
collections in Penn. by Rev John Crosby, Agent, as follows— Philadelphia, Sansom St. church, Rev J L Dagg \$47 06		
congregation of Rev J Chambers	30	
do of Rev W H Furness	185	
1st Dutch Ref'd ch Dr Livingston	38 72	
Doylestown, Bucks county	26 02	
Bethlehem, Lehigh county... ..	34 58	
Nazareth, do do	30 06	
Wilkesbarre, Luzerne county	111 50	
Berwick, Columbia county	19 18	
Bloomesburg, do do	6	
Carlisle, including annual collection of \$18 20 in Mr Duffield's church	113 50	
Newville, Cumberland county	47 75	
Shippensburg, do do	23 93	
ditto collection in Rev Mr Moody's ch	12 28	
Chambersburg, Franklin county	48	
Kingston, Luzerne county	15	
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	\$788 58	
deduct credited 10th July	160	— 628 58
contribution by John Moore, of White Oak P. Office, N C	5	
collection by Rev H K Green, Bap. ch Waterville, Maine	11	
Rev Wilber Hoag, Moscow, N Y as follows— Black Rock, Niagara county \$10 60		
Buffalo city, 1st Ward	2 40	— 13
coll. Rev A S Morrison, Unity and Pisgah chs. Warren co O	10	
collection by Rev D D. mock, Montrose, Pa. per W L Post	8	
in 2d Pres church, Pittsburg, Pa. per L L. comis	25 13	
by Rev Robert Semple, New Castle, Pa	5	
"An anonymous friend" per Rev W Shelton, Buffalo, N Y	1	
coll'n by Rev C A Davis, Meth ch Leesburg, Va. 4th July	23 54	
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Total,	\$3380 90	

